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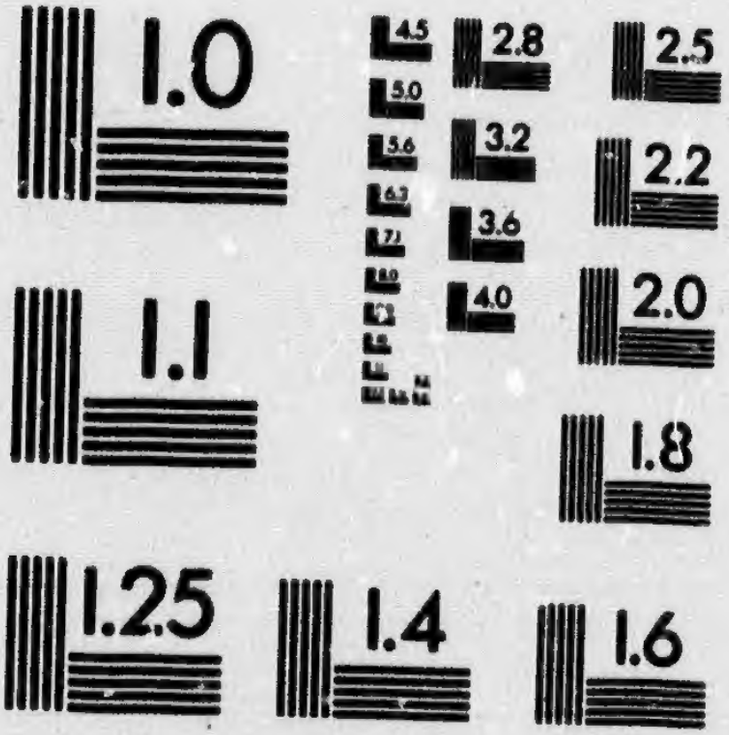

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THE
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THE FIRST CENTURY
OF
THE COLONIAL EPISCOPATE.

As the world grows older, commemorations of past events, jubilees, centenaries, and celebrations of epochs still more remote than these terms describe, rapidly increase upon us. It is well for nations and peoples to look back on those great eras which have been new departures in their progress, turning points in their history, and to gather up the many lessons which they teach. In the present year the English-speaking peoples in all parts of the world are thankfully commemorating the completion of the fifty years of Her Majesty's reign, a half century more fruitful in beneficent events than any that has gone before. It is not the province of this little paper to record the progress which has been made in political, or social, or scientific, or commercial fields during these eventful years. There will be no lack of chronicles which will set forth for after ages the great things in these departments of human progress which this nation of ours has seen and done since 1837. These pages will endeavour to chronicle something of the progress of that Kingdom of which we are all members, the Kingdom that is not of this world, that is older than the oldest of earthly dynasties, and is destined to survive them all.

The First Colonial Bishop.

The Church to which we belong has few epochs in her long history more important than the new point of departure which was taken just one hundred years ago, when, on August 12, 1787, the gifts of the Episcopate were conferred on Dr. Charles Inglis, Bishop of Nova Scotia, the first of the Apostolic Band who now in all parts of the British Empire have planted the Church of the Anglican succession in the integrity of her Apostolic organisation and with the fulness of her Evangelic truth.

This consummation, for which many good men had striven and prayed, and had fallen asleep without receiving an answer to their prayers, had been long delayed. It is not easy to fix the exact date of the commencement of British colonisation or of the expansion into other lands of the English Church. As may be expected, it was at first eminently unsystematic, and the most far-seeing had but little idea of

Rev. Robert Hunt Came to Virginia in 1607

the dimensions which the British Empire was destined to attain; but it may be taken as historically true, that in the reign of Elizabeth were roughly laid the foundations of the Colonial Empire and Church; but not until quite the close of the seventeenth century did the Church formally realise her duty of organising and caring for those communities of her children who had ventured into the distant settlements of the Crown. In certain lands, notably in the West Indies, the State had formed some kind of Ecclesiastical establishment, and the Civil Governor was spoken of as "Ordinary"; he collated to benefices, appointed and dismissed Government chaplains, and granted marriage licenses and probates of wills; but of distinctly ecclesiastical order, discipline, and government there was no sign.[1]

Origin of the Colonial Empire.

The place of honour among those few persons who rose above the level of the apathy prevalent in the last years of the seventeenth century must be given to Dr. Thomas Bray, who, having visited North America as Commissary to the Bishop of London, and seen something of the condition of the people, was instrumental in founding, in 1698, the Society for Promoting Christian Knowledge, and rested not until he had moved the heads of the Church to establish, in 1701, the Society for the Propagation of the Gospel in Foreign Parts. On June 16, 1701, the Crown granted, on the petition of the Archbishop of Canterbury, himself moved to action by the Convocation of Canterbury, a Royal Charter, which called that Society into being with the joint authority of Church and State.

Origin of the S.P.C.K. and S.P.G.

From 1702, when its first missionaries were sent to New England, onwards until 1784, its efforts were unceasing, although unavailing, to obtain for the newly opened lands the privileges of Episcopacy. The first English clergyman had landed in Virginia in 1607, but 170 years elapsed before success rewarded patient endeavours, and during this long period, while so many communities of British origin were growing to maturity in America and the West Indies, the Church had remained unorganised, shorn of her ordinances and subject to every sort of disorder.[2] Confirmations were unknown in our Colonies, not a sanctuary was consecrated, and the clergy were either sent out from England or were brought across the world, at great cost and trouble, to receive ordination from the hands of the Bishops of London, and of those who were thus sent to England one out of every five either died in this country or lost his life at sea. The death of Queen Anne put a stop to a project which had seemed near to its fulfilment, of sending two Bishops to the West Indies and two to North America; and from time to time the clergy in the Colonies solicited from the Crown, without whose consent the concession could not be obtained, the appointment of Bishops, and were always told "that the present time was not a proper one, but a more favourable opportunity must be waited for."[3]

S.P.G. and Episcopacy.

[1] *Some Account of the Legal Development of the Colonial Episcopate.* By Lord Blachford.

[2] Hawkins' *Historical Notes of the Missions of the Church of England.*

[3] Lord Blachford.

After the recognition of the Independence of the thirteen American States the appointment of Bishops became an indispensable condition of the existence of the Church, and the consecration of Bishop Seabury at Aberdeen, in 1784, and of Bishops White and Provoost at Lambeth, in 1787, gave to the Church in those lands an independent and continuous life. It is beyond our scope to trace the growth of this our daughter Church, which has not only covered the land of its birth from the Atlantic to the Pacific, but has also sent out Missions to Greece, to the West Coast of Africa, to China, to Japan, and to Haiti; wherever her borders have been extended her members have carried with them a lively gratitude for the fostering care of the Mother Church and of the Society which was its sole instrument in sowing and nurturing the precious seed. Her Episcopate numbers 72 Members, with 3,760 Priests and Deacons.

The American Church.

It is with our Colonial Episcopate that these pages are concerned, and the first Colonial See was not established until 1787. The Empire had recently sustained a great disaster: its dimensions had been seriously curtailed, and much political credit and influence had been lost. After a protracted struggle thirteen fair and prosperous States had ceased to acknowledge British rule, and had become an independent Republic. The Colonial Empire of Great Britain consisted, in 1787, of Barbados, Jamaica, the Bahamas, and certain other islands in the West Indies, Nova Scotia and Newfoundland, Canada and Prince Edward's Island, Gibraltar, and the recently acquired Sierra Leone, and the almost unknown regions of New South Wales. The Hudson's Bay Company possessed Rupertsland, and the East India Company held large settlements in the East Indies as well as the Island of St. Helena under the Crown.

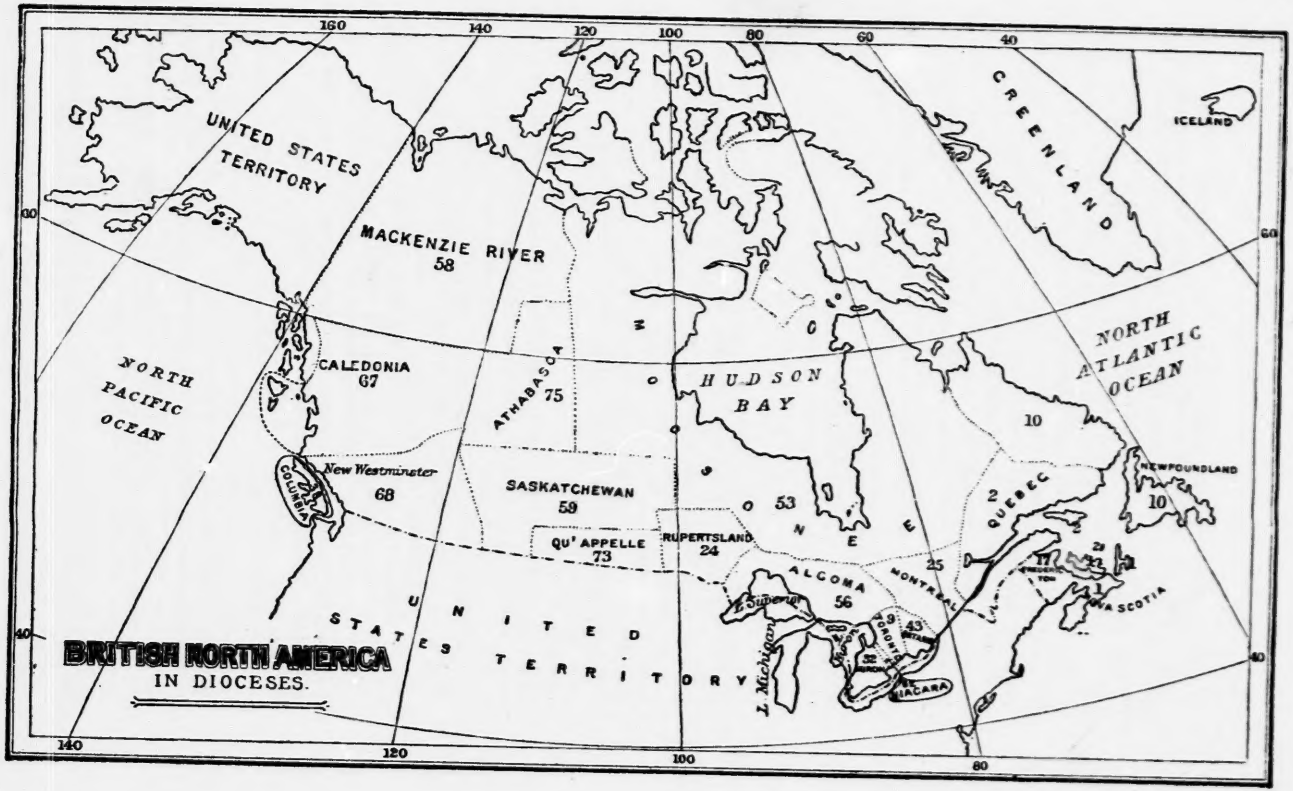
Limits of the Colonies in 1787.

In all these Colonies the Church was represented but not planted; there were material Churches, there were Clergymen, and there were Laity, but there were no Bishops.

Condition of the Church.

The history of the establishment of the Bishopric of Nova Scotia is unique. The War of Independence had rendered the thirteen States an uncongenial residence for those who still professed loyalty to the Throne of England, and many thousands of Colonists had found refuge and sanctuary in Nova Scotia, a British Colony which was, nevertheless, largely populated by the French. Their clergy accompanied them, and, eighteen in number, they addressed to Sir Guy Carleton, the Governor of New York, as early as 1783, a petition that a Bishop should be established in the Colony. The Governor supported the petition, but there was no precedent for granting it, and it was not until 1787, when the Independent States had solved the problem for themselves, and obtained consecration of their Bishops, that Letters Patent were issued under which the See of Nova Scotia was established, and the Rev. Charles Inglis, who had been Rector of Holy Trinity Church, New York, and there had witnessed a good confession, was consecrated in the Chapel of Lambeth Palace, on Sunday, August 12, by the Archbishop (Moore) of Canterbury, the Bishop (Thomas) of Rochester, and the Bishop (Porteus) of Chester. His jurisdiction extended over the whole of North America, but was practically limited to

The See of Nova Scotia.



BRITISH NORTH AMERICA
IN DIOCESES.

Nova Scotia and New Brunswick. He received a Parliamentary grant of £2,000 per annum, which was continued to his successors until 1850, when it was withdrawn, and the Society for the Propagation of the Gospel saved the Diocese by procuring a moderate endowment for the permanent maintenance of a Bishop. This has been, as will be seen, the history of many Colonial Dioceses, and will be repeated in all probability in the case of the few which still remain dependent on public funds.

Dioceses of Upper and Lower Canada.

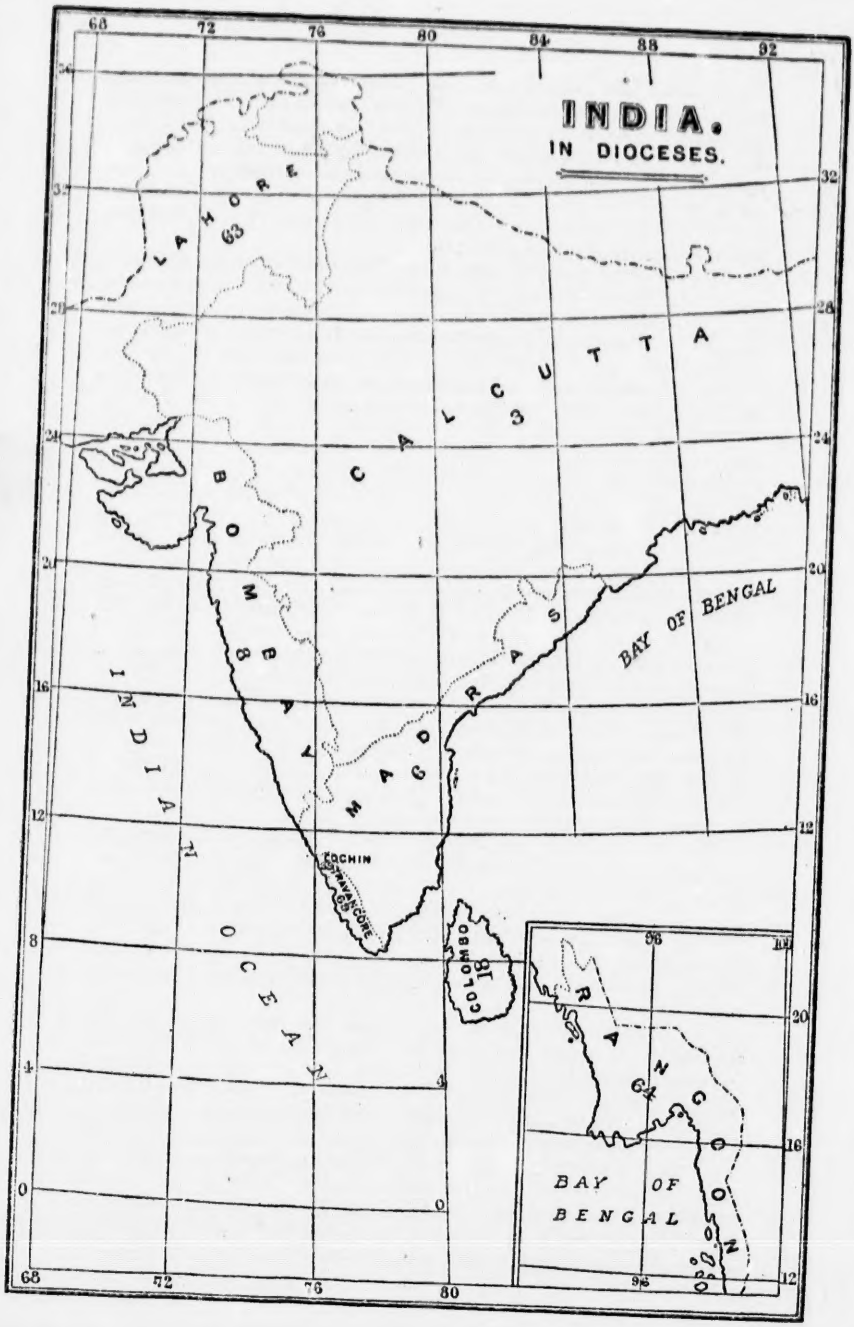
In 1793 the Diocese of Quebec was formed, and was coterminous with the whole of what was then known as Upper and Lower Canada. Commencing with an income from the Imperial Government the Diocese of Quebec has shared the experience of that of Nova Scotia, and, although cast off by the State, is now in possession of an adequate endowment. A long interval now occurs, and not until 1839 was the Diocese of Toronto established. The first Bishop was charged with the care of the Province of Ontario. In spite of the loss of its endowments and lands, the Diocese founded in 1842 a Theological College at Coburg, to which the Society attached ten Exhibitions in 1843, and an University under Royal Charter; on that institution being secularised by the Government, a Church University, known as Trinity College, was inaugurated in 1852, the Society contributing £3,000 towards its endowment. In 1857 the Diocese of Toronto in Synod constituted the Western Peninsula of Ontario a separate Diocese, known as the Diocese of Huron; and in 1862 a further division was made, a portion of the Eastern section becoming the Diocese of Ontario. In 1873 the Provincial Synod, which had meanwhile been constituted, created the Missionary Diocese of Algoma. To the endowment of these three Dioceses the Society contributed largely; in 1850 the Diocese of Quebec was relieved of its Western portion by the establishment of the See of Montreal, and in 1875 the Diocese of Niagara was erected out of the Western Counties adjacent to the Diocese of Huron.

Newfoundland, Fredericton.

To turn now to the Eastern Dioceses of North America, we find in 1839 Newfoundland separated from Nova Scotia, the Society meeting the Government grant with £500 per annum, until the decease of Bishop Feild in 1876, when the new Bishop became dependent on an endowment of £12,000, to which the Society had largely contributed. In 1845 a further subdivision of Nova Scotia took place by the establishment of the See of Fredericton.

Rupertsland.

In 1849 the Diocese of Rupertsland was established. It was at that time out of the reach and commerce of the World; the Western States of America were not then settled, and wild and hostile tribes occupied the country. There was no immigration, and the only white persons who entered the country were in the employ of the Hudson's Bay Company. In 1870 the country was incorporated in the dominion of Canada, and the promise of the Canadian Pacific Railway altered its condition and prospects. In 1872 the Diocese of Moosonee was separated, and again in 1874 the two Dioceses of Saskatchewan and Athabasca (the latter is now called Mackenzie River) were consti-


INDIA.
IN DIOCESES.
LAHORE
63
CALCUTTA
3
BOMBAY
MADRAS
BAY OF BENGAL
INDIAN OCEAN
COCHIN
TRAVANCORE
COLOMBO
18
RANGOON
BAY OF BENGAL
68
72
76
80
84
88
92
96
100
32
28
24
20
16
12
8
4
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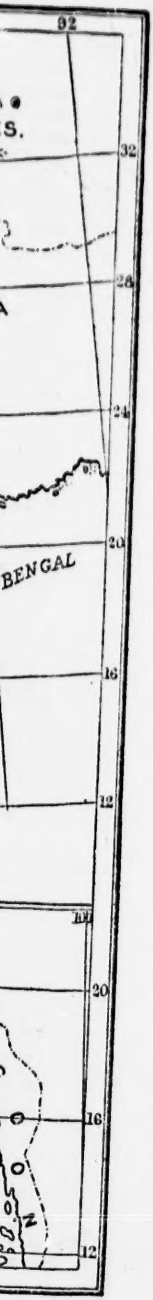


tuted. The tide of immigration set steadily into the country, the railway opened it to the markets of the world, and in 1884 yet two more Dioceses, Qu'Appelle and the new Diocese of Athabasca, were established. Thus the original Diocese of Rupertsland became in thirty-five years six Sees.

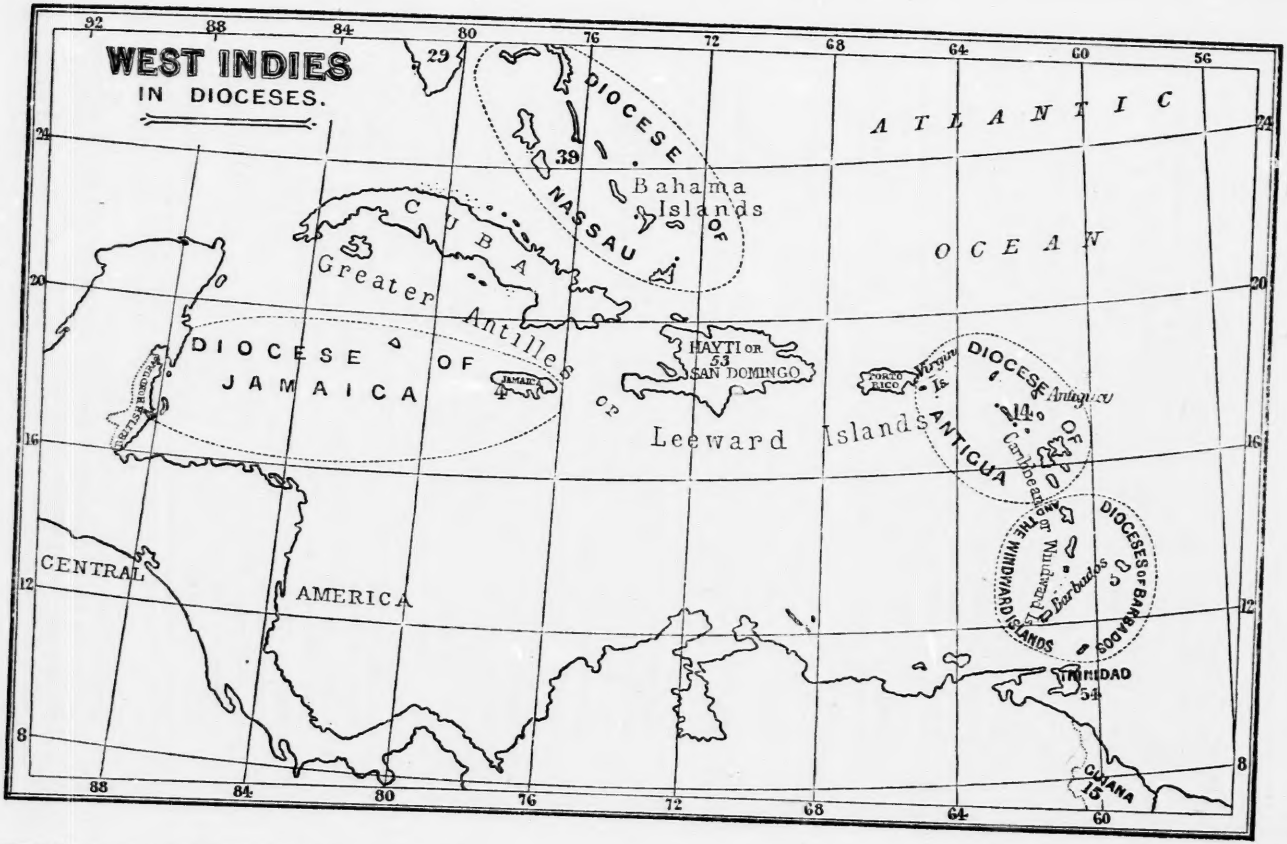
Columbia. On the western side of the Rocky Mountains the establishment of the colony of British Columbia in 1858 was followed in 1859 by the endowment of a Bishopric, which was subdivided in 1879, the mainland being placed in the charge of the Bishops of New Westminster and Caledonia, while the Bishop of Columbia retains the charge of Vancouver's Island.

Summary. Thus the single Diocese in North America which was founded in 1787 has become nineteen, with the prospect of a further increase at an early date. The Priests and Deacons of our Communion in British North America now number 980, of whom 190 still remain on the list of the Society for the Propagation of the Gospel.

After the establishment of the Diocese of Quebec, in 1793, twenty-one years went by, and there was no addition to our Colonial Sees. In 1814, on the representations of Wilberforce and others, the Diocese of Calcutta was created by Act of Parliament. It contained the whole of the East India Company's possessions in the East, and there were added to the See from time to time Ceylon, Mauritius, and Australia. In 1835 the Madras Presidency became a separate Diocese by Act of Parliament, and a subsequent Act in 1837 constituted the Diocese of Bombay. In 1845 the Diocese of Colombo was founded by Letters Patent, and an income for the Bishop was provided out of public funds. Recent legislation has cancelled this arrangement; the present Bishop is the last to receive the grant, and the Society, immediately on the so-called disendowment being decreed, took steps towards raising an endowment of £25,000, voting £2,500 as the first donation. The further multiplication of the Indian Dioceses, and especially the relief of that of Calcutta, which had grown with the extension of the Indian Empire, and become quite beyond the capacity of one Bishop, was pressed by the Society on the Crown with much earnestness, but without success, until, in 1877, the Dioceses of Lahore and Rangoon were established, the Bishops ranking as chaplains, and receiving stipends in that character, while moderate endowments for the first time were combined with an Indian Bishopric. In 1879 the independent Provinces of Travancore and Cochin received a Missionary Bishop, who is supported by the Church Missionary Society. In 1877 the Bishop of Madras appointed by Commission two Assistant Bishops, who are in charge of the large Missions in Southern India.

Dioceses of India.

China and Japan. In 1849 the first English Bishop was sent to China, two anonymous donors having endowed the See of Victoria (Hong Kong). In 1872 the northern portion of China was entrusted to the charge of a Bishop, and this Diocese was again divided in 1880, and two Bishops of North and Mid China respectively were placed at the head of the Missions. Japan, which has within the last few years been opened to the world, and whose people


WEST INDIES
IN DIOCESES.
ATLANTIC
OCEAN
DIOCESE OF NASSAU
Bahama Islands
39
CUBA
Greater Antilles
HAYTI OR SAN DOMINGO
53
DIOCESE OF JAMAICA
JAMAICA
4
HONDURAS
Leeward Islands
DIOCESE OF ANTIGUA
Virgin Is.
PORTO RICO
Antigua
14
Caribbee Is.
AND THE WINDWARD ISLANDS
DIOCESES OF BARBADOS & Windward Is.
Barbados
TRINIDAD
54
GUIANA
15
CENTRAL AMERICA
92
88
84
80
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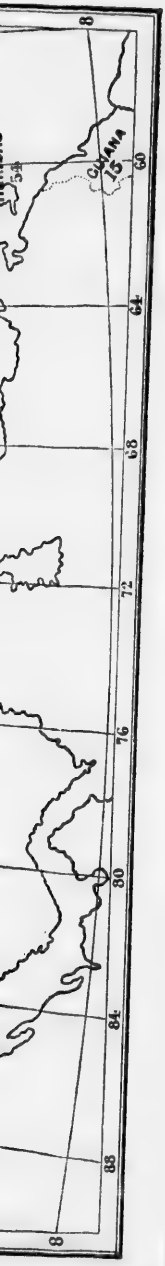
8



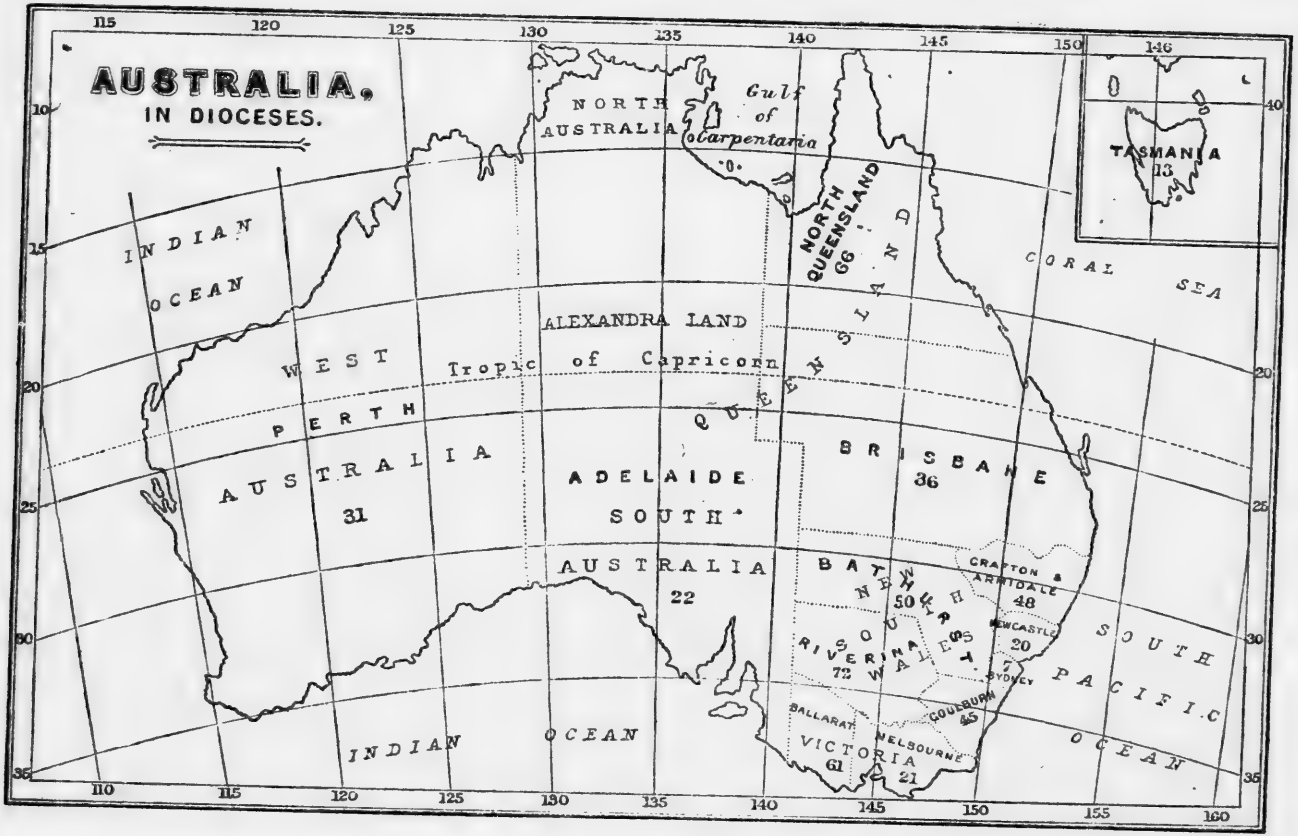
have shown an extraordinary interest in all religious matters, received an English Missionary Bishop in 1883. It does not fall within the scope of these pages to record the work of the Church of the United States, but it ought to be mentioned that Bishops were sent by that Church to China and Japan in 1844 and 1866 respectively.

Borneo and the Straits. Forty years ago, the enterprise of Rajah Sir J. Brooke made the Church acquainted with the needs and resources of the Island of Borneo, and the first Missionary, Dr. McDougall, was consecrated in 1855 Bishop of Labuan and Sarawak; in 1869 the Straits Settlements were added by Letters Patent to this Diocese.

There are now in India six Dioceses and eight Bishops; and in addition to the Colonial See of Colombo, there are five Missionary Dioceses in the Eastern Seas.

The West Indies. In 1824, ten years after the foundation of the See of Calcutta, the Crown was moved to establish by Letters Patent the Dioceses of Jamaica and Barbados, which had been proposed in the reign of Queen Ann and abandoned on her decease. The establishment of the Colonial Bishoprics Fund, in 1841, gave a great impetus to the work, and in 1842 the Diocese of Barbados was subdivided, and the Sees of Antigua and Guiana were created by Letters Patent and suppor[illegible] by public funds. In 1861 the Diocese of Nassau was created, and supported in the same way. With the exception of the Diocese of Guiana those Sees have all been deprived of the Imperial funds on the strength of which they were established. For Jamaica, Antigua, and Nassau, endowments have been raised, while Barbados has again been placed in the position of a State Church by the local Legislature, and the Bishop receives an income secured from the taxes of the island. In 1872 the Diocese of Trinidad was constituted by Royal Warrant, the Bishop being Rector of the Cathedral Church in Port of Spain.

Australia. In 1836 the representations of Archdeacon Broughton, who had spent five years in travelling over those parts of Australia which were then known to Englishmen, led to the establishment of the See of Australia, now known as the See of Sydney. In 1842 the island of Van Diemen's Land became, under Letters Patent, the Diocese of Tasmania, and five years later the Sees of Adelaide, Melbourne, and Newcastle were created. In 1857 the Diocese of Perth took Western Australia from the care of the Bishop of Adelaide; in 1859 the southern half of the Province of Queensland became the Diocese of Brisbane; in 1863 the Diocese of Goulburn was created; in 1867 the Diocese of Grafton and Armidale; in 1869 that of Bathurst. In 1875 the Province of Victoria was divided, and part of the See of Melbourne became the See of Ballaarat; in 1878 the Diocese of North Queensland was established, and in 1884 the Diocese of Riverina was founded. Thus from the single See of Australia, founded in 1836, there have been developed thirteen Dioceses, to whose endowment large contributions have been made by the Colonists themselves. The first clergyman that ever set foot on Australian shores was the Rev. R. Johnson, who landed in 1788. The Society sent two schoolmasters to New South


AUSTRALIA,
IN DIOCESES.
NORTH AUSTRALIA
Gulf of Carpentaria
NORTH QUEENSLAND
66
TASMANIA
13
INDIAN OCEAN
CORAL SEA
ALEXANDRA LAND
Tropic of Capricorn
QUEENSLAND
WEST AUSTRALIA
PERTH
31
ADELAIDE
SOUTH AUSTRALIA
22
BRISBANE
36
BATHURST
50
GRAFTON & ARMIDALE
48
NEWCASTLE
20
RIVERINA
72
NEW SOUTH WALES
7
SYDNEY
COOLBURN
45
BALLARAT
MELBOURNE
VICTORIA
61
21
SOUTH PACIFIC OCEAN
INDIAN OCEAN
115
120
125
130
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146
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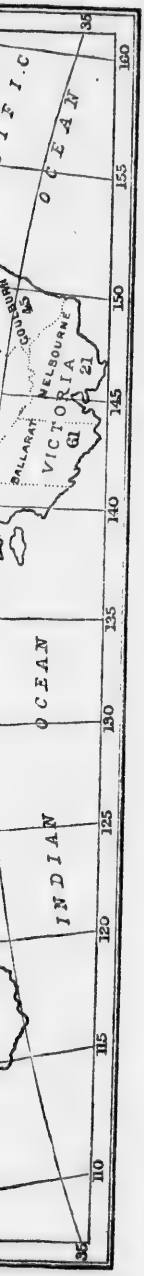
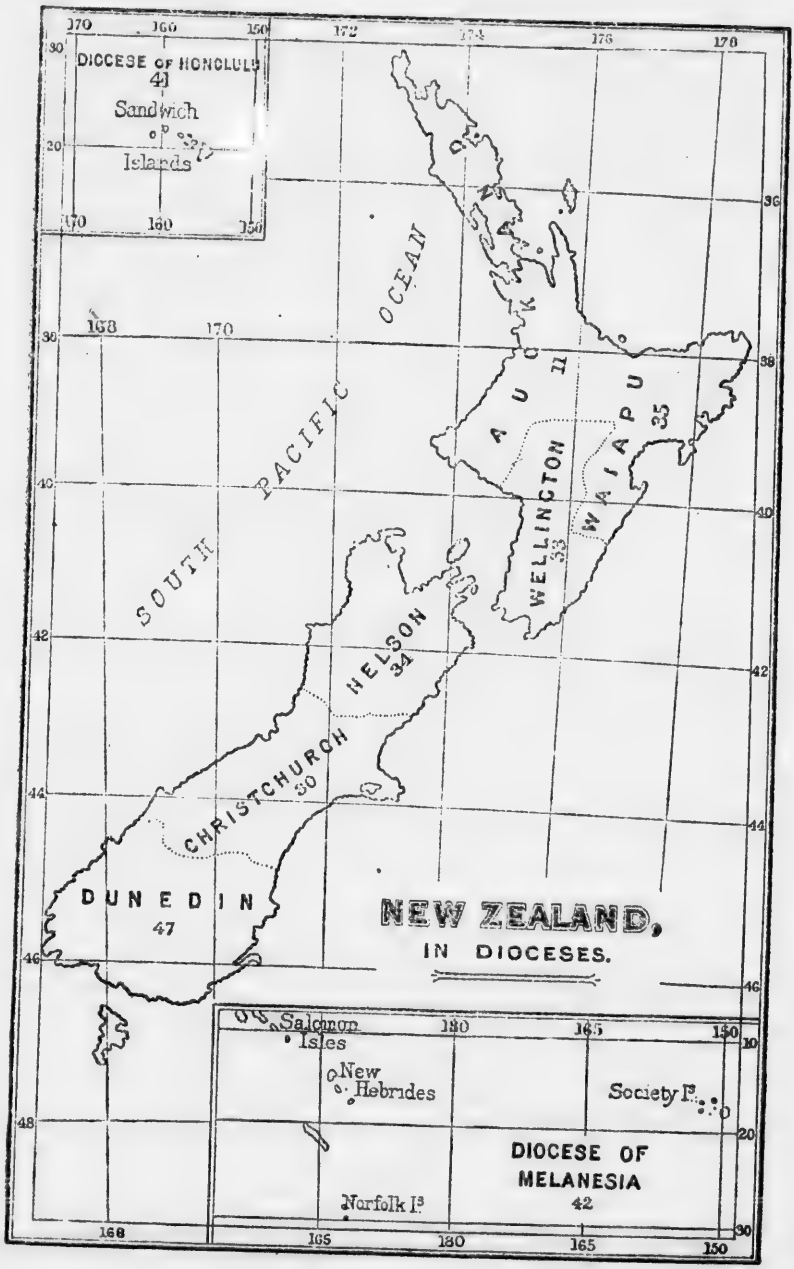

O C E A N
I N D I A N
VICTORIA
41
MELBOURNE
21
BALLARAT
GOULBURN


DIOCESE OF HONOLULU
41
Sandwich
Islands
PACIFIC OCEAN
AUCKLAND
WAIAPU
35
WELLINGTON
33
NELSON
34
CHRISTCHURCH
30
DUNEDIN
47
NEW ZEALAND,
IN DIOCESES.
Solomon
Isles
New
Hebrides
Society Is.
DIOCESE OF
MELANESIA
42
Norfolk Is.

Wales in 1795, and in 1798 it sent a clergyman to Norfolk Island. There are now in the thirteen Dioceses nearly 700 Priests and Deacons.

New Zealand.

The firstfruits of the establishment of the Colonial Bishoprics Council in 1841 was the creation of the See of New Zealand, whose first Bishop left England before the close of that year. He was supported by a grant from public funds, which was withdrawn after a few years, and by a subsidy from the Church Missionary Society, which was continued until his translation to Lichfield in 1868, when an endowment was raised for his successors. In 1856 the Diocese of Christ Church was established, and two years later the Sees of Wellington, Nelson, and Waiapu were founded. In 1861 Bishop Patteson was consecrated first Missionary Bishop of Melanesia, and in 1866 a portion of the Diocese of Christ Church became the Diocese of Dunedin.

Gibraltar, Jerusalem.

In 1842 the Diocese of Gibraltar was founded by Letters Patent, and its Bishops, whose charge was originally limited to Gibraltar and its dependencies, have gradually had enlarged responsibilities laid upon them, and their travels on visitation to the scattered English communities have extended from Ephesus to the Azores, while all congregations on the Continent of Europe South of the Alps now look to the Bishop of Gibraltar for Episcopal ministrations. In 1841 Bishop Alexander was consecrated Bishop of the Church of England in Jerusalem, and in 1847 four Bishops were consecrated in Westminster Abbey for new Sees. Of these, three were in Australia, and have already been mentioned, the fourth was the Diocese of Capetown. In 1852 the Continent of Africa received a second

Africa.

Bishop in the first Bishop of Sierra Leone; and in 1853 the Diocese of Capetown was relieved of the Eastern Province and the Colony of Natal by the consecration of Bishops for Grahamstown and Natal. The island of Mauritius, which had been won from the French in 1810, and had been visited by the Bishop of Colombo, received its first Bishop in 1854. In 1859 the Island of St. Helena became a Bishop's See, and in 1861 the first Missionary Bishop went to Central Africa.

Missionary Bishops of Honolulu, Central Africa, and Melanesia.

In the same year, the first Bishop of Honolulu was consecrated. It was in every way a memorable year, inasmuch as for the first time in the history of our Church the English Episcopate was planted in lands outside the dominions of the British Crown, and from three centres—from Lambeth, from Cape Town, and from Auckland respectively—Bishops were sent forth to Honolulu, to the Zambesi, and to Melanesia. In 1863 a Bishop was sent to the Orange Free State, and in 1864 the Mission in the Niger country was placed under Bishop Crowther, a native of the country, whose strange career reads like a story of romance.

Niger, Zululand, Falklands.

In 1869 the See of Natal having been declared by the Bishops of South Africa to be spiritually void, the Rev. W. K. Macrorie was consecrated Bishop of Maritzburg. In 1870 the Bishopric of Zululand was created, and its endowment was raised as a memorial of the first Bishop of the Zambesi who was on the point of commencing work in Zululand when he was summoned

SOUTH AFRICA,
IN DIOCESES.
INDIAN OCEAN
SOUTH ATLANTIC OCEAN
CAPE TOWN
19
GRAHAMSTOWN
27
BLOEMFONTEIN
44
ZULULAND
52
MARITZBURG
49
TRANSVAAL
PRETORIA
65
MASHONALAND
ST. BARNABAS
57
DIOCESE OF ST. HELENA
37
Ascension
St. Helena
Tristan d'Acunha

to the land in which he breathed his last. In 1869 the congregations in South America and the Missions to Patagonia were put in charge of a Bishop, who took the title of Bishop of the Falkland Islands. In 1873 the Province of Kaffraria, or St. John's, which had for years been the sphere of much Missionary work in connection with the Society, was adopted by the Scottish Church, and Bishop Callaway was consecrated at Edinburgh. In 1874 the Missions in Madagascar demanded a Bishop at their head, and the Rev. R. K. Kestell-Cornish was consecrated, the S.P.G., which maintained all the Missionaries in the island after the Bishop's appointment, providing an income in lieu of endowment. In 1878 the See of Pretoria, in the Transvaal, was founded, and in 1884 the martyred Hannington was consecrated Bishop of Eastern Equatorial Africa.

Kaffraria, Madagascar, Pretoria, Equatorial Africa.

It is not possible to appraise in any exhaustive fashion the value of this Church development on primitive and Apostolic principles, which the foregoing pages have set forth. Figures are inadequate to tell the story; nevertheless, the fact remains, that for the single Diocese planted in 1787 there are now seventy-five in various parts of the world. The clergy in foreign parts who, a century ago, hardly exceeded 200, now number more than 3,500. In every Diocese of sufficient standing to have secured the adequate training of native clergymen, these form part of the Clerical body, and give proof to the world of the Church having struck its roots in the hearts of the people who thus give their sons to the work of the Ministry. In India more than one-third of the whole Clerical body are natives of the country. To the Episcopate the Church is further indebted for Colleges and Universities which in the several Colonies have been founded for the religious education of those who shall serve God both in Church and State; and the whole problem of Ecclesiastical Organisation in Synods, Diocesan and Provincial, with all the variety of questions, administrative, financial, and educational, which come before such assemblies, has been solved in the happiest manner, and has furnished guidance and experience for the deliberative assemblies of the Mother Church. These Colonial Synods have also secured for the Laity their full rights in the administration of their Church's affairs, and have accustomed the people to the duty of providing for the maintenance of their clergy. The rude shocks of so-called disendowment, which is, more accurately, the withdrawal of the public subsidies, on the faith of whose continuance Bishoprics have been established and clergy have left their native land, seem but to have drawn out larger measures of self-sacrifice and self-help. The first half century of the Colonial Episcopate passed away before any Bishop was supported by other than public funds; even the Colonial Bishoprics Council looked chiefly to the Consolidated Fund and to Colonial Treasuries for the maintenance of the Dioceses on whose importance they wisely insisted, and it was not until 1847 that a Colonial See was endowed by the spontaneous offerings of the Laity. Within the last twenty-five years the Colonial Churches have lost, in the large majority of cases, all such grants; they have met the change with calmness and fortitude, and have provided per-

Retrospect.

manent endowments which, limited though they be in amount, go far to make up the loss of assistance which painful experience had shown to be precarious. Few Dioceses now depend on this uncertain source of income, and while some Bishops are maintained by Missionary Societies, the large majority of Dioceses have their own endowments.

The Episcopate gained after long struggles.

If we look back to the times of Sir W. Raleigh, who has been called the Father of English Colonisation, we shall see that just 200 years elapsed before Episcopacy existed in any of our dependencies. The nation had gone on acquiring possessions until it was simple truth and no hyperbole that the sun never set on the British dominions. It is unjust to our forefathers in the Church of the seventeenth and eighteenth centuries to think that they were ignorant of, or indifferent to, the complete organisation of the Church; they were importunate in pressing their claims, but the civil power restrained and forbad the natural and primitive form of Church expansion, which experience has shown to contain the secret of all growth. Although the concession was at last obtained in 1787, each subsequent concession was the result of a distinct and protracted struggle. Now liberty is generally enjoyed; the exceptions are few in number, and are not likely long to continue. Meanwhile the increase of the Episcopate has gone on in something like geometrical progression, and it is to be recorded as one of the characteristics of Archbishop Tait's eventful primacy of fourteen years, that in that period no fewer than twenty-two out of our seventy-five Colonial and Missionary Sees were called into existence.

Recent progress.

It remains to state, so far as figures can illustrate history, what has been the share of the Society for the Propagation of the Gospel in the work which has been briefly summarised in these pages. It may be claimed, first, that but for its labours in the early days of the Colonial Empire there would have been no flock in foreign parts for Bishops to tend; the rough conditions of society in a newly or hardly settled country are not favourable to the religious life, and we may take as true the eloquent words of the late Bishop Wilberforce:

The value of the S.P.G.

"This Society, founded in dark and cold times by the prayers of more than ten righteous men, has come down like an angel of mercy into the troubled waters of our unchristian colonisation, making one and another whole as they stepped into them, for it is not too much to say that to its past labours America and many of our Colonies owe their Christianity."

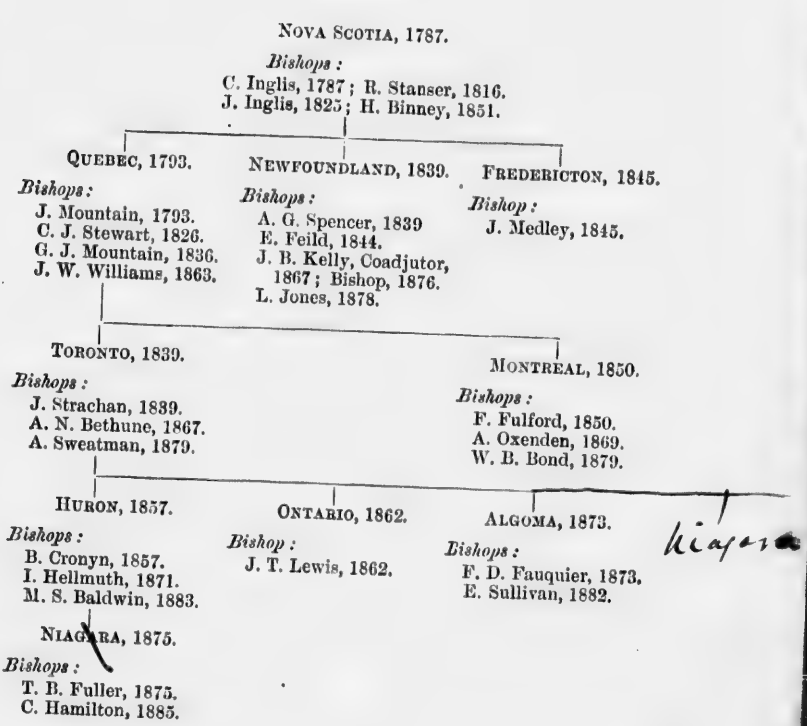
But beyond this general work, it has been foremost in representing the just demands of the Church to develope its organisation on true lines. If its petitions for an increase of the Episcopate in America and in India were for many years fruitless, at least it has the credit of having done what was possible. In the stress of sudden disendowment, when several Bishoprics seemed on the point of effacement, the intervention of the Society, by guaranteeing Episcopal salaries for a few years, and by leading the way in the formation of endowments, has actually saved not a few Dioceses from extinction. The Bishops of Newfoundland, Algoma, Saskatchewan,

Qu'Appelle, New Westminster, Bloemfontein, Pretoria, North Queensland, Honolulu, Singapore, and Nassau, the Missionary Bishops in Japan and Madagascar, and Bishop Caldwell in Tinnevelly, have been or are now supported by annual grants from its treasury; the Society has further encouraged the Colonists and the Mother Church to provide permanent endowments by opening funds for the purpose, and by the incentive of large donations from its funds. The Bishoprics of Lahore, Rangoon, Colombo, Singapore, Victoria (Hong Kong), North China, Capetown, Grahamstown, Natal, Maritzburg, Bloemfontein, Pretoria, Mauritius, Sierra Leone, Christ Church, Wellington, Tasmania, Brisbane, Perth, Goulburn, North Queensland, Antigua, Nassau, Jamaica, Trinidad, Nova Scotia, Newfoundland, Montreal, Algoma, Ontario, Saskatchewan, Qu'Appelle, New Westminster, Gibraltar, are now and will be for all time indebted to the Society for much of the endowments which they possess.

H. W. T.

GROWTH OF THE EPISCOPATE.

BRITISH NORTH AMERICA.



RUPERTSLAND, 1849.
Bishops: D. Anderson, 1849; R. Machray, 1865.

- MOOSONEE, 1872. *Bishop:* J. Horden, 1872.
- SASKATCHEWAN, 1874. *Bishop:* J. M'Lean, 1874.
  - QU'APPELLE, 1884. *Bishop:* A. Anson, 1884.
  - ATHABASCA (NEW), 1884. *Bishop:* R. Young, 1884.
- MACKENZIE RIVER, 1874 (formerly ATHABASCA). *Bishop:* W. C. Bompas, 1874.

BRITISH COLUMBIA, 1859.
Bishop: G. Hills, 1859.

- NEW WESTMINSTER, 1879. *Bishop:* A. W. Sillitoe, 1879.
- CALEDONIA, 1879. *Bishop:* W. Ridley, 1879.

INDIA.

CALCUTTA, 1814.
Bishops:
T. F. Middleton, 1814; R. Heber, 1823.
J. T. James, 1827; J. M. Turner, 1829.
D. Wilson, 1832; G. E. L. Cotton, 1858.
R. Milman, 1867; E. R. Johnson, 1876.

- MADRAS, 1835. *Bishops:* D. Corrie, 1835. G. T. Spencer, 1837. T. Dealtry, 1849. F. Gell, 1861.
  - TRAVANCORE & COCHIN, 1879. *Bishop:* J. M. Speechly, 1879.
- BOMBAY, 1837. *Bishops:* T. Carr, 1837. J. Harding, 1851. H. A. Douglas, 1869. L. G. Mylne, 1876.
- COLOMBO, 1845. *Bishops:* J. Chapman, 1845. P. C. Claughton, 1862. H. W. Jermyn, 1871. R. S. Copleston, 1875.
- LAHORE, 1877. *Bishop:* T. V. French, 1877.
- RANGOON, 1877. *Bishops:* J. H. Titcomb, 1877. J. M. Strachan, 1882.

CHINA AND JAPAN.

VICTORIA, 1849.
(Hong Kong.)
Bishops.
G. Smith, 1849.
C. R. Alford, 1867.
J. S. Burdon, 1874.

MID-CHINA, 1872.
Bishops:
W. A. Russell, 1872.
G. E. Moule, 1880.

LABUAN & SARAWAK, 1855.
Bishops:
F. T. McDougall, 1855.
W. Chambers, 1869.
G. F. Hose, 1881.

NORTH CHINA, 1880.
Bishop:
C. P. Scott, 1880.

JAPAN, 1883.
Bishops:
A. W. Poole, 1883.
E. Bickersteth, 1886.

THE WEST INDIES AND SOUTH AMERICA.

JAMAICA, 1824.
Bishops:
C. Lipscomb, 1824.
A. G. Spencer, 1843.
R. Courtenay, 1856.
W. G. Tozer, 1879.
E. Nuttall, 1880.

NASSAU, 1861.
Bishops:
C. Caulfield, 1861.
A. R. P. Venables, 1863.
F. A. R. Cramer-Roberts, 1878.
E. T. Churton, 1886.

BARBADOS, 1824.
Bishops:
W. H. Coleridge, 1824.
T. Parry, 1842.
J. Mitchinson, 1873.
H. Bree, 1882.

ANTIGUA, 1842.
Bishops:
D. G. Davis, 1842.
S. J. Rigaud, 1858.
W. W. Jackson, 1860.

GUIANA, 1842.
Bishop:
W. P. Austin, 1842.

TRINIDAD, 1872.
Bishop:
R. Rawle, 1872.

FALKLAND ISLANDS, 1869.
Bishop:
W. H. Stirling, 1869.

AFRICA AND ISLANDS ADJACENT.

CAPETOWN, 1847.
Bishops: R. Gray, 1847; W. W. Jones, 1874.

GRAHAMSTOWN, 1853.
Bishops:
J. Armstrong, 1853.
H. Cotterill, 1856.
N. J. Merriman, 1871.
A. B. Webb, 1883.

NATAL, 1853 (now MARITZBURG).
Bishops:
J. W. Colenso, 1853.
W. K. Macrorie, 1869.

ST. HELENA, 1859.
Bishops:
P. C. Claughton, 1859.
T. E. Welby, 1862.

BLOEMFONTEIN, 1863.
Bishops:
E. Twells, 1863.
A. B. Webb, 1870.
G. W. H. Knight-Bruce, 1886.

ZULULAND, 1870.
Bishops:
T. E. Wilkinson, 1870.
D. McKenzie, 1880.

KAFFRARIA, 1873, or ST JOHN'S.
Bishops:
H. Callaway, 1873.
E. Key, 1886.

PRETORIA, 1878.
Bishop: H. B. Bousfield, 1878.

SIERRA LEONE, 1852.
Bishops:
E. O. Vidal, 1852.
J. W. Weeks, 1855.
J. Bowen, 1857.
E. H. Beckles, 1860.
H. Cheetham, 1870.
E. G. Ingham, 1883.

MAURITIUS, 1854.
Bishops:
V. W. Ryan, 1854.
T. G. Hatchard, 1869.
H. C. Huxtable, 1870.
P. C. Royston, 1872.

CENTRAL AFRICA, 1861.
Bishops:
C. F. Mackenzie, 1861.
W. G. Tozer, 1863.
E. Steere, 1874.
C. A. Smythies, 1883.

NIGER, 1864.
Bishop:
S. A. Crowther, 1864.

MADAGASCAR, 1874.
Bishop:
R. K. Kestell-Cornish, 1874

EASTERN EQUATORIAL AFRICA, 1884.
Bishops:
J. Hannington, 1884.
H. P. Parker, 1886.